

Indana Simonde

I am (endnote)

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by

Indana Simonde

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Introduction

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I have schizo-affective disorder. if this is a bit out there or it doesn't make sense, think outside of the box creatively and then you land where I stood so long ago.

I.S

A treatise or discourse of perception and a question of reality as opposed to a question of unified reality and questions of perception -

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part 1

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(based on the allegory of the cave by Plato)

The reasoning of an intelligent design is and was down to the intellectual to define in past iterations of accumulated knowledge whereby Social Coercion and Revolt being a question of mistrust in the midst of revolutions innumerable. The question became clear when a revolution of thought and ways of thinking in the modern age were transformed and politicised by intellectuals and academic scholars alike. Thus powered by the wisdom and articulate knowledge of aeons of philosophical and pre-psychological reasoning amidst perception of various forms of intelligent reasoning, where perception is taken to mean the way(s) in which an individual defined their self consciousness with regards to the belief structure inhabiting what would be the selfless or selfish ability to follow the will of deity's unspoken.

For some, the phrase;

"The truth is what you see"

is an all defining precept of reality in which your own perceptual senses combine an idea or ideology and transform it into something that is a force for good. That is to say, where truth is a light in darkness, or a scale of justice such as the noble dream of academic success in order to achieve equality within a social hierarchy or structure, the quest to find the truth would be limited by the very truth with which an individual seeks. An example of which would include a bookshelf with 3 legal books of different kinds, a religious text, a book of law and a book of appeals. The room contains a bookshelf, and on that bookshelf rests the truth; a story designed to entertain, a story designed to elucidate the truth, such as an explanation of the terms within the truth with a view to further expanding the truth to encompass views outside of the truth.

Where an individual would only follow the story as an expression of their personal choice and belief structure, rejecting all bar the truth, the truth would be all they saw.

But on a further inspection of the second book, the explanation of the terms within the truth, that is, an encyclopaedia or dictionary/thesaurus, the truth becomes a larger, grander, mind blowing experience of all becoming truth and questions of reason and reality.

On the third attempt to read the story (which may or may not be the real truth in story form, expressed through mixed and realised metaphoric explanation of a similar but unconnected narrative) the truth becomes a twisted and gnarled expression identifying an example of difference with the reader having multiple perspectives, thoughts on reality becoming either one or the other. That is to say, truth and falsehood being what a person believes regardless of truth and falsehood in reality.

When talking of the truth in subject matters such as Welfare Reform, technology and crime, social constructions vs constructionism or deconstructionism of key racial and ethnic issues with crime and violence from European perspectives or the problem with knife crime it is import to think of the politics of a society and its foundations.

What a person perceives to be the reality and what the reality of a situation actually are become a question of grand designs and choices within a limited frame of reality. A further definition of the above statement is transformed when the phrase rather than being "the truth is what you see" becomes;

"the truth is what you seek"

with the resulting answer informed as a result of the use of an encyclopaedia or dictionary/thesaurus admixture. The truth then becomes an enlightened conglomeration of answers as opposed to a further defined belief structure with which to pin ones hopes and expression upon, in and through acts of wisdom, faith and knowledge. The truth would surely then change from a statement to a knowledge base. Equally the story ceases to be of an offensive nature

to the truth due to informed decision(s) as a result of the nature of wisdom articulated through understanding of a truth and reasoned logical interpretation I.e the philosophy of truth is guided by definition of truth where the story may be far from the truth as a result of lack of the truth. Hence the truth is what you see is limited by the field of vision as opposed to seeking the truth which requires out of the box moral and philosophical guidance, interpretation and realised growth of the individual as a result of their assumed belief structure.

Now assume

“the truth is freedom from illusion.”

In much the same way as the phrase “the truth is what you see” there is a room in which a minute but highly focused library of books is contained therein. But this time, the truth is metaphysics, or racial politics or geopolitics or it could be in support of feminism as opposed to a critic of all of the above, whilst working within social infrastructures.

Reality in this regard limited only by an individuals grasp of the terms defined by ideological belief and structures within a specific field or framework, allowing for the dissemination of a fact or series of facts. That is to say, the truth then becomes and is overshadowed by ideology; that is, a series of ideas that radically or instantaneously change the nature of a truth from a thought or series of philosophical terms to a breadth of historical and cultural or social norms and understood beliefs through centuries of evolved custom.

The value of freedom becomes an all pervasive way of life, freedom of which every human being craves at one point or another. Within the matriarchal or patriarchal societies with which we each inhabit and (or) inhibit whilst creating and resisting order at one and the same time through organised illusory curses; such as the idea that black people are slaves, or women are weak, or even that mental health places a limit on an individuals ability to

change. Allowing them to grow and learn through faith and belief in either a God, educational discourse or through vicarious encouragement.

The value of a persons idea of truth is where the illusion actually resides because in manifesting an assumed belief in a truth, freedom then becomes existence within that truth where their past life ceases to exist. But the past never disappears regardless of the truth of a persons progression psychologically or socially, rather it becomes the perceptual train of thought engrained within the psyche as a mantra or a means to alleviating the impoverished self, nourishing the soul through the identified truth. Thus a question is formed, illusion is freedom, removed from truth, or rather “Is freedom truth or illusion?”. Are the two the same, sameness being defined as a uniform field theorem in which the idea of truth moves in a single direction?

Truth with regards to perception and a question of reality

Truth, begins and ends with all things. In the beginning there is truth as with the end when a person chooses to (or) is forced to share their truth through realised faith or the lack of inhibition and (or) repression/oppression. Individuality and identity are all becoming, formed through experiential and psychological institutionalised learning and promotion of wisdom and knowledge as accrued through the academia of institutional infrastructures.

Perception is how a person views their circumstances and the reality of a persons perception is the actual belief in other people; in this context, wider society through inherent organised behavioural and social norms intrinsic to the formation of the self and connection within or outside of the self at one and the same time. Perception of the individual is not the issue as opposed to the truth they exhibit on a day to day basis whether it is the moral beliefs placed amongst and or above higher societal and (or) social goals and practices. Thus, truth becomes humility, honour, virtue, valour and the concepts regarded as truest still to the picture of idealised faith in what is real and (or) what is believed to be real.

Regardless of belief, it is true and real that we each reside on the Earth as a planet, though one day for humanity, this may not be the case for all of its inhabitants (but as a precept of perception, an idealised wish to live on an extra-terrestrial world, to call something or somewhere home where this was not once so is an example of a perceptual truth that is slowly becoming a reality for the few and not for the many). Poverty still exists as with the world of the 1960s, war still ravages the planet as with many of its inhabitants and guns exist as with many of the nation states many people as at present call home. Yet the perception as at present is that war, poverty and gun crime or social coercion are valid routes to the perceptual wealth of an individual, soul, consciousness or reality.

The argument is not one of whether poverty is real, or war or guns; rather the statements are an example of

reality in a perceptual field of thought in which there is a possibility that these can cease to be without any further detriment or harm caused to those who suffer the same. The hope of a future in which individuals are able to live in peace as equals, to walk down streets and face the impoverished without gun crime, but rather with food or kind words and gifts is the difference between perceiving a change and making a change the reality. Therefore truth resides in the middle, somewhere between perception - that is where an individual sees the truth and reality - that is where the reality is manifested through a truth.

Truth with regards to unified reality and a question of reality

Unified reality is a conglomeration of combined reality in order to make the reality of one person a reality of all people. I.e imagine everyone thought the same thought with regards to ending poverty, war through social coercion or gun crime. Where this was the case, and a democratic vote was put forward internationally, the entire planet would disarm and Global Disarmament would be a reality.

Reality and the question of the same is a little more complex than simply asking the question, can a disarmed planet end poverty in unison. Rather questions of enforcement and equal perceptual trains of thought with regards to overcoming poverty would then bring about the beginning of societal rehabilitation with regards to the realised hope and dream of a world free of gun crime and free of war.

The truth on the other hand is, and this is only an example of a limited viewpoint, the world, despite having overcome a great many hurdles still lacks the will intimidated by one simple and highly educated principle. Truth therefore is the reality we inhabit on a day to day basis in which children are affected by a lack of successful change and then become the effectors of a lack of successive change due to an unchallenged and unprecedented onslaught. That is to say, who would keep the peace where an army were to disband? The unarmed police? Unarmed militiamen and women? Citizens defined by a states intentions to fulfil the reality their forefathers were unable to see through all but their eyes? Are we, adults, able to move the world to peace without causing harm to a single human soul? Armed with nothing more than words?

Freedom from illusion with regards to perception and a question of reality

Darkness everywhere. A statement designed to describe a lack of sunlight. Light. A one word statement designed to elucidate just as it illuminates through a steady stream of photons. Freedom in the modern age is something that a hundred years ago, I, as a male born on the continent of Africa would have viewed differently. The choices made on any one day might define other people such that they are able to make informed and reasoned logical inferences with regards to the governing of their own lives and of the lives of others; but great and not so great thinkers would all at one point or another have assumed their choices great.

Freedom is the difference between shackling someone to the past misdeeds of a lifetime of suffering and then assuming that their indifference and (or) inaction is the reason change does not exist and life continues. The illusion of freedom on the other hand is the belief that a person is free when in actuality, the freedom they exist in, inhabiting a modern belief solely because their limitations are not defined as publicly as other people's limitations is all a part of the dance macabre, or rather the divine comedy.

Again, the perception of reality is limited to the subjective nature of one's own experiential world view in which the struggle faced by one is not the struggle faced by many. But the struggle of one person may well be the same struggle in which I, or you, as individuals are able to compose a letter, write it in ink (or print it) and then post it to a future. The illusion that a person's suffering or death and ineffectual growth or salvation from the sameness of their realised or perceived reality is an example of a lack of introspective and then outward expression of the same. Introspection being the ability to look within the self. Analysing each minute division, and define why their differentiated viewpoint might be so estranged from that of the realised potential of others.

What makes one man a great thinker and another man (I use the term "man", but it could refer to "woman" equally) great or not so great? Their humanity? Their

empathy? Their ability to handle relationships be they societal or otherwise through continued attempts to allude to a future or present growth in thought? Selfless kindness is a perceptual precept or train of thought; but at the same time societal morals that should, could and would be all becoming were it not for the bias we each hold towards particular individuals in society be they for or against the same.

Freedom from illusion with regards to unified perception
and a question of reality

Unified perception and the illusion of freedom are not so much a question of reality pumped towards an unsuspecting public on a day by day basis. An example may be the freedom(s) as expressed by the press. Newspapers showcase the shared societal values of aspects particular to one if not more than one portion of society. But here, there are more than one class of social and economic determinants that characterise a persons viewpoint of the world. Without over intellectualising a consumption of someone else's idea of what the world is, was and could have been.

Freedom put simply is a valuable resource, a chain, an equation, a predisposition, a cultural norm set aside from other equations, norms and chains. We are all shackled to a shared world view, of the past; the future is a choice. In conclusion, Darkness everywhere doesn't have to be a world viewpoint in which bias and stereotype mean anything bar, the very meaning of darkness everywhere. A street with no lights is just that. Dark at night, empty, quiet and pretty much scary. A street that is fully lit is the same, only, with the light comes a knowledge of the truth; of the past and what lies ahead on this journey we each are taking towards our individual and shared futures.

What are words. Words the all defining concepts that create an image, define a personality, make a person feel, cry, smile, depressed or happy. Words, their comforting and can be arousing or soul destroying. They make us happy as I'm elated beyond all extremes or morbid. They divine us as people and draw us closer to divinity. Pious in our belief and religions they make people angry and they push people to fight against the lack of morality or rights. Words, their all we have when we have nothing bar communication. Disappointment is a word akin to failure, but joy is also a word similar to heavenly choral song. The same words every day, the same wrestling with the same demons, and lack of conscious humanity in a voice that one day won't exist.

What is hope? It's the guy on the street, in the rain watching stars at night. Or the lady in the coffee shop who watches a programme hoping to afford a holiday. Or the guy in hospital hoping his cancer won't stop him from saying "I am alive" today. Maybe, just maybe, hope is a look in the direction of someone who isn't alone where you might be. Or it's the religious leader who still turns up at his religious place of work waiting for a religious sign in silence. Hope is the spelling and grammar of a child, or the maths of an adult who works in a supermarket. Hope in silence is another takeaway, rather than cook noodles. Or buying a musical instrument you can't play. For me, hope is a reflection.

What is faith? It can be religious, it can be trust, it can be love. Sometimes faith is prayer. Sometimes its memories, or visiting a home. It can be a stranger or friends. Fellowship, congregation, forgiveness; these are ideals to strive towards in a world that so quickly forgets the Middle Ages. An age of horses, and empires, of cartography and discovery. Houses were built long ago and still stand today as a testament to people who no longer breathe. Monuments remember them just as we do, all of us should and whether you or anyone anywhere likes them or not, we all should remember them. Because without them, they pass into the annals of pictures, videos and holiday snaps and then when the pictures fade and the memory is gone, when no one remembers them, they become spoken legend of myself ha and rulers, hero's and ideals to strive towards and remember for a reason. Liberators, crusaders and dictators alike, beaten in the street as though their thoughtcrimes were nothing more than just that. Will you remember the good that every man and woman you have ever met said, did and thought in your direction through their acts and inaction? What is faith? Faith is travelling to someone's home and lending them money knowing they have nothing. Maybe one day faith will return to us all, when all bar none remember the lives, loves, passions and vilified hate of other people.

Faith, a seemingly untouchable dream in churches, synagogues, mosques, cathedrals and homes, streets and schools, cafes and bookstores, libraries and grassy, tree covered meadows filled with sunshine or stages, clouds or rain. Faith is never letting go, even when you wish you could.

What is belief? Belief is being able to smile at someone who doesn't see you and still thinking, and hoping and praying. Or maybe it's the other way round, belief could be praying and hoping and thinking towards a person you can't see. Smile. It's only the end of the beginning and hopefully not the beginning of the end.

So, you think your published and making money, or you want to be? It starts with a hope and a dream - the dreamlike dreamer dreams a nightmarish garbled gnarled route only to witness the fall of an empire and smokes behind closed doors to the religious protests of irreligious death chants. What is prose? Or a poem? A manual or a novel? What do artists, writers and authors share?

When I first started writing I wanted to be the voice I heard and saw in films, in books, in music. The inspirational, the dream of better days. Now I write and reread and write and reread because I have grown accustomed to writing every book I have ever published in one take - published with or without typographical errors just to see whether it makes a difference to how people judge the work I write.

My father used to push me to use a word processor when I was younger, on an IBM PS/1, forgotten to the world. I used to learn MS Basic and Could use MS DOS but someone recently asked me "what good all the knowledge I have is to me!". So I gave away everything I had, a vicious cycle that was repeated years ago, over and over. It doesn't matter, the material. What matters is you live a good life, and if you don't, then live a respectable, loving life. Without race, without hate, without anger. With regards to a new mission, I decided to start simple, as always.

First, I needed to define in my own head what time is. Then space. Learn Latin, Hebrew and possibly German. Fashion a new curriculum out of nothing so as to write a book worth reading. I have a minimal income which is only going to shrink over time as I seek the help I need to sort out my mental health. Then I need to define what a book is.

A book is a series of words, sometimes hard to read due to complexity or not quite so due to acquired learning. They usually have a table of references or bibliography and the pages are numbered but, why does it matter? Because of standards achieved over time? So that when you fold the pages or put a bookmark in them you can remember where you were in the page turner? What is a title? Controversial? Hurtful? Oppressive? Happy? Loving? Honest? Thrilling and (or) exciting? What is in an authors name?

History is, was and then ceases to be for some and not all. For me history is an apology no one read, or a poem I made up, or influences and friends I don't see. But for you history might be a background or a book or a street, a smell or food. Places, trees, sunlight, hair and eyes, teeth or blood all hold a piece of history in them, even sounds and clouds. But why is that a scary thing. Because alive or dead, alone or otherwise, we each existed to experience something that is greater than us. Childhood to childbirth, it's the hope, faith and belief that tomorrow will be a better day. That you don't have to do the horrible stuff lawyers see, or police investigate, or the navy and army don't hesitate to eliminate. Governments legislate, that's what they do; I somehow thought I could be like them "the rockstars of politics." But that's failed hope.

I thought I could complete a degree, I still do but reality is not the same as perception. When people are tested, it's not because they think brilliantly or hope for the best, it's because they are entrusted with the public's belief and faith. There's more to life than simply sadness and misery. I wanted to see you today but I don't know you. Maybe tomorrow.

part 2
assorted writing, essays based on the Open Universities
OpenLearn Free Commons platform and notes(unedited)

The Darkest of night:
The Infinite Universe

Prologue: Dark Wings

Christmas Time-lapse

"What time is it.." she began.

"7am" The computer replied despite the clock reading the digits

emptiness amidst the classical music echoing into darkness. Time was the motion as it scuttled about in the darkness to her heaving breath, then the coldness of space as the thermo warmers heated her skin and created a pocket of oxygen equally as a field thinly laced around her body. 5127. No matter where they went the lights always seemed to explode like a welcoming procession when they used their powers at the same time. They being The Saints. Only one of them had passed away; it had been days since Abigail had died but still she couldn't get to grips with the fact that she still drew breath in what had been explained to her as the multi-verse. It was a different world, now, and she was now more powerful than she had ever been before; than she ever would be in this version of the planet, the wings were a new must have in this world and she found she had become immortal.

The only problem was she knew that there might only be one way back to the real world and she very much was nearly destined to give up. The only thing about her new powers was the fact that she had grey wings which were steadily growing darker and darker whilst everyone she met, nice as they were all had bright white wings.

The truth is that she had been passing through the Light universe for a few seconds after having been hit by a car in a previous iteration of herself; a past life. But the reality of the matter was time was moving differently whilst she was in this world. After all, she could fly and

move items with her mind. As she stood in front of a mirror she began trying to smite her reflections demons; the armour in her reflection glinted with a sheen despite the absence of light but her mirror image was growing gravely more stern as her reflection stared back at her own ecstatic face.

Today would be a day unlike any other. It was her birthday and all she wanted was to look at the sun's rise again over a world like no other in which a dual in the sky had already been danced a thousand million billion trillion quadrillion times over in the mind of her reflection. But this time, within her alter ego's eyes the crack in the mirror was all too real, the tone was different; somehow the red light glowing from the ships in the distance signalled the morning as an early awakening of the one thing she couldn't have counted for.

Chapter 1: Winter

As the clock danced its way towards a song that ultimately was their own, it was obvious; it was the end. The thought replayed as Christian Fellow-Good walked towards the Office he had grown accustomed to working from; it was finally happening and like the former 'Greaser', a term used to refer to creatures and peoples from far off worlds; he knew that time was running dangerously short.

Dressed in a white suit, his steadily greying wings were a resplendent sight to behold, yet as he became like the Greaser's he'd spent so long putting behind bars or sending off world. He knew he wasn't the light that shines but rather he had the light in him and as such he would shine for a moment and then return to wherever he came from. That of course was the plan, to travel across the planes and Devine a new chapter in that of his kingdom, an empire that spanned beyond the region of space he happened to inhabit. But something was afoot. The sound of laughter was missing from the streets and there seemed to be a lot of feathers littering the streets as though it were refuse.

This world was not the magical dream it once had been, and the wonderland of Haven was far from just that, a safe place. As the first of the Light Detectives his greying stature was becoming telling as he began to step out of the darkness towards the brightness before him. One arm outstretched so as to shelter from the dark coldness of winter, for a while he wondered how long he had been away as Christian felt the warmth from the office ahead.

"That, my good Sir, is my Primary Concern. Drop it and step back!" the old voice crowed from on high. 'I just want to go home' he thought aloud but imperceptibly and then as he began to succumb to his injuries mere minutes from the office.

"I am the light that Shines!" he replied confidently and with strength and honour despite understanding that he was far from it. Injured and with a damaged lance in hand, the snow could have been the only equality any of them would share. The voice from on high began again as he began to hobble ever closer to the entrance of the office;

"Light-body, your wings are greying. You know what that means?" the voice continued as Christian stopped, a singular droplet of blood falling on the ground within an ancient script that Christian could not read but was able to mould to his desired will. It was then that he slammed his lance towards what appeared to be a seal on the ground and repeated once more;

"I am the light that shines. It was then that they appeared, the sick, the down trodden and the ill; spirits of men and women who had fought for life now had a second chance with only one thing standing in their way. As Christian passed a lieutenant in a department of the Light Detectives Agency he quickly thought of something to say and then allowed the words to pass his lips as slowly as possible.

"So, what do you say? Aye or nay!" Christian began as the voice on high swooped down and then barefoot, before Christian stood a familiar face.

"You've changed dear brother!" the voice of Cain began calmly despite the torrent of people behind him.

"Nay brother, I tire of this cursed fighting.." and with that, he fell towards the ground.

When he came to, the white light in the room complemented the white furniture and futuristic white uniforms and neon and retro blue and red glowing visors and badges they each wore. This would be the first time that the Light-bodies allowed a Light Detective to search the premises within his mind.

Course - Welfare reform
Length of study - 1 hour

New Labours Welfare Reconstruction

Audio 1 - They [Labour] used ideas of the Third Way which embraces markets and enterprises and rejects tax and spend. It isn't simply taking on the neo-liberal ways of the new right or Thatcherite principles but it isn't the usual Labour party role. - there is a role for government.. to give people the skills and technological know how to give them the skills and education to flourish. The parties of centre and centre-left are leading the reform of inclusion and responsibilities (versus rights). Tony Blair reoriented the parties ideas on citizenship and it is part of the Labour parties constitution with regards to the responsibility towards the self and the family to educate the individual self with regards to gaining new working opportunities. New Labour versus Old Labour and the stress on family, enterprise and family are similar to the ideas of the Conservative party of the eighties.

Audio 2 - One of the ways that the Third Way has provision for welfare. In the far right there was the idea of the mixed economy of Welfare as provided for by the State, under the New Right that shift is intensified towards the private sector with a view to constructing privatisation. Public private partnerships (such as PFI) - fighting poverty and unemployment to create a compassionate and equal society with a reform of the welfare state with a social element. It must encourage work not social dependency. Self employment as part of the New Deal (single mothers with school age children to visit jobcentres, welfare with a balance between private/public money. Governments role is to organise state provisions (not through state taxes), with a priority to get help to the poorest pensioners and to remove the fraud based around welfare (stated Tony Blair)

Built around the work ethic, getting people into work is taken from the New Right culture but they (New Labour) stated that it was more important to get people into work or making workless people employable rather than security for those who cannot work (paid). Other forms of work such as Care work is not to be seen as rewarded in the same way. Supporting pensioners/parents and those incapable of working as well as children. Better benefits means welfare dependancy and that is what they [Labour] are trying to avoid. There is no longer a commitment of the State to create jobs and macro-economic policies that help people get back into work. Rather skills and training as well as educational systems are where there is to be a change. There is moral pressure for the New Deal for young people and there is no option for people to stay at home and stay in bed as they would lose their benefits. The penalties associated with getting people into work is now increasing (as the New Right would go further down the road of penalisation of responsible citizens).

Parents are signing home signing contracts and are required to take further responsibility of their children's education, and we are now becoming more responsible and more active citizens whilst modernisation of public and state constructs is making the consumer stronger than the citizen. Consumerist users as opposed to the second class status of managed social security welfare whereby people are meant to be treated as individuals in welfare to work schemes through the modern provision of benefits.

Audio 3 - Questions of organisation, structure and form through the continued, enhanced and managerialisation of imported business practices in the public sector through target setting within the welfare system. Education Authorities, schools and teachers as well as individual 5 year olds having targets and performance related pay mechanisms that are associated with the private sector are being incorporated into the public sector (importance of outcome in performance setting, performance review

and managing expectation). New Labour and efficient public systems that remove complicated political settings and discussions.

Tony Blair said, we can have the healthcare, welfare and general revolutions but it requires changes and our duties to each other, respect and tolerance to each other, to protect each other is important if we ignore our individual family lives that are a social problem in a changing modern crisis. The white paper that walked a tight rope between talking about two parent vs. lone parent families which strikes similarities to the nanny state. They recognised change within women, (the universal breadwinner model) comes into tension with the responsibilities of families that their children do well at school and don't get into trouble - with mothers doing this. The other area of change as an add on to the Third Way, is older and disabled people and multi-ethnic, multi-cultural society with various tensions that need to be discussed in society with regards to the commitment to work. It is a deeply important question when you take a concrete example (education, where the issues post a commission that talked about racial politics within the school; all of this encourages schools because the State is obsessed with targets is set to fight discrimination through removing the barriers to discriminated individuals and communities). The general and specific elements of the social element remain unresolved and there are aspects of unfinished tensions that revolve around the welfare and specific policy areas of the state.

Course - The technology of crime control
Length of study - 1 hour
Mode - listen to audio on page and take notes

The purpose, efficacy and regulation of CCTV

Punishment is not simply about dealing with and disposing of offenders. The asylum, workhouse and prison were designed to instil values of obedience and in the grand design of constitutional incarceration it was not just criminals but children and the sick who were sent to schools and institutions. For Michael Foucault, discipline and scrutiny through institutions and installations are mirrored by the technological innovations (but at what cost to freedoms and personal liberties?). By the 1990s Newcastle had one of the most advanced CCTV systems constructed. There were a lot of systems within shops but it seemed logical to change the philosophy of policing by adding a communication between the CCTV systems and the police. The system involved planning authorities, the media, businessmen and communities and communication for the same as to where the camera's would be. The public should know what's happening.

A less sanguine view includes the 220 CCTV video surveillance by the police, local authority or private businesses, and without any authority of research to show that they do not reduce crime and do not have any statutory prohibition or regulation (in 1994). The concern is not that it is being used, but rather what the benefits measured by the costs and statutory regulation to limit the technology being misused.

On the other hand burglaries and robberies in the three years since 1991 has shown that there has been a fall in crime and trade is up as well as people, women and older people coming to the city centre at night time. the number of CCTV was at 400 and the Criminal Justice System is making many hundreds of thousands of savings and the number of guilty pleas is being praised as a cost effective

crime control measure in court. The use of video evidence is controlled as long as the tape is protected and credibility preserved. The original is sealed and logged while a copy is made for the courts or the investigating officer. There are no regulations as to who can view the working copy of a CCTV tape, (one would be asked who has viewed the tape and what the evidence against a defendant may well be despite the time and cost saving).

The benefits of how and where it is used to put off people from committing violent, hooligan or theft acts if the CCTV is used specifically for that purpose as opposed to the liberty of people who may well be in a shopping centre (e.g teenagers) when they have done nothing wrong. When the level of film is subject to controls this gives a specific statement that the technology can only be used for a specific purpose. The British Government (Council of Europe, which controls all forms of electronic surveillance is subject to statutory guarantee that the information is collected for a specific purpose) have left a black hole with regards to the unregulated and unsatisfactory use of control by private operators. Security companies, the owner of a building capturing members of the public etc. are not the same as Special Branch (the police) would not welcome any approach for the use of camera's though the police officers recognise the importance of evidence gathering and criminal prosecution. Civil liberties who are worried about being surveilled as there is no check on who can use the technology (say a supermarket using a sophisticated system).

The public can have video camera's in the home. Technology is said to help detect crime but it won't erradicate it - though it will reduce it to sufficient levels. If you had CCTV on a lamppost outside your house, and people felt safe that their houses were safe from crime as opposed to the CCTV watching people in their gardens or in their homes. The public is asking for CCTV in their streets where it is appropriate to have a police monitored CCTV scheme looking towards your house or garden where there

is less of a fear of theft or burglary and assault is a problem. It does not cover all crimes. In America, 1 million citizens are in prison and young black men are persecuted; changing the underlying problems that are covered by the crimes are the solution to the problem as CCTV will only help to detain offenders and monitor and control spaces (public spaces) as opposed to stopping them (like a deterrent). Crime has increased 2.5 times since the 1980s [in 1994] and the problem is personal worth and inquisitiveness and consumerism or the reasons of crime are not being addressed but rather the personal surveillance culture is predominating a culture of reliance on deterrents rather than a wholistic solution to the problems faced by society.

A number of issues in Criminal courts, crime control and public spaces as well as crime have been brought up. The benefits and dangers can impact on levels of crime and security but there must be a breakdown of the meaning of crime; but the debate concerns public order problems, thefts, car crime and offences which concern people a great deal. What model is used to explain these events highlights that CCTV is used through the "rational choice of offending." Reducing opportunity is a question and a focus on public space vs. private crimes that occur within the family are further questions as are business and state crimes attributed by people who are able to remove themselves from supervision and nobody knows what proportion of crime is being prevented when CCTV is only addressing a small percentage of a broader idea of crime. Crime and peoples wellbeing directed to the use of private space impedes the ability to be in public without any crime through the idea of a rational degree of safety or fear as a result of a camera being in place. In broader terms, when we all have more camera's who would be watching the video. Distinguishing between being watched over being controlled whilst regulating a continual reconstruction of a persons behaviour (CCTV is behavioural, what we do rather than why we do something) is important. The

people watching the videos don't require an image of 1984esque control of a paranoid dystopia as they only require that there is no crime to report. It is down to the political will for society to define how and within what parameters they are used and this is on a collective and political level and they could potentially reorganise social life. Crime is being used in a way in which new technologies are being used to increase the use in reducing crime. Developments that seem untoward and scary become normalised (e.g. Camera's on motorways). Most times, the use of camera's is uncontroversial but we need to think through the full implications of the use of this technology and electronic monitoring and smart identity cards. They become the mode of access for social benefit but we become unconscious as to the benefits of their use when they are habitually used. Therefore an active participatory public conversation must communicate the nature of the controversy (the use of police in the past was a problem that is now commonplace and less controversial in keeping the public safe).

Course - Social Construction and social constructionism

Length of study - 1 hour

Mode - listen to audio on page and take notes

Understanding Social Construction and Social Constructionism

The approach of studying social policy to do with social welfare and of looking at the way welfare is organised is a questioning starting point. The idea is to ask who says what, why they say it and what the implications of their words. Social Construction and Social Constructionism is important in defining. Social Construction is who says what about x? and Do I know what they mean when they say x? e.g. poverty or homelessness define specific ideas but we assume we understand the idea (social construction - shared by many). And we are looking at how certain things mean something, i.e. poverty, race, homelessness. Do we understand what these words mean? The idea of building and making up something out of nothing is a problematic way of making something have meaning and unlike construction of a building, the processes of definition (which are intangible) are made to mean something and those ideas and meanings are designed to be implemented in policies. This course is about how you come to the meanings definition or a specific social condition as understood collectively by society such that it becomes a social construct. More than one construction, perspective, thought or idea is a reasonable conclusion to draw and as such meaning must be succinctly ascribed to an idea or ideology.

When you look at the youths of British Asians and Asian or Pakistani people, the names define two groups of people who are the same but to say British Asian states they are Asian or southern asian but they are equally British as with white youths. The idea that Asian or Pakistani people are different based on the way they think about ideas e.g. policing, education and unemployment of an indigenous

population that moves in a particular policy move based around the differences of people involved in specific policy struggles and realistic revolutions and struggles based around how the meaning is ascribed.

Consequences of policies and politics and the subtle difference between construction and constructionism defines meaning and the struggle based around what is and isn't obvious with regards to meaning. The age of consent for young gay men has different types of meaning with regards to heterosexual men; therefore people thought it was a move towards equality and giving people the same rights, whilst on the other side, there was a struggle stating that homosexuality was an aberration. Asylum seekers equally are seen as a problem, Refugees vs economic migrants vs asylum seekers highlights the difference between how they are viewed. Bogus Refugees can equally change the meaning of the word causing us to search more carefully as to how we use the language we use. The range of constructions that revolve around social welfare often circle around who has a legitimate claim to welfare rights and those who have a 'bogus' claim.

One of the consequences of the definition most used and well known must be unquestionable and the truth such that you don't have to think about the relationship between differing definitions. i.e. the single mother who is a widow (husband killed in Syria or Kosovo) and has benefits; entitled to benefits but after stating that they are a single mother can change the way they are viewed with regards to housing rights and benefits. So the relationship between social construction involves meaning and social conditions that have consequences to social definition and policy.

Social Constructionism is the overall perspective that signals the stages and questions we ask at the starting point of Social Construction (language is active and brings ideas into being and how people are being referred to through the use of active language). But Constructionism has eight elements:-

1. Something means something (labelling, naming things)
2. Categorisation (rich/poor)
3. Different ideas of value attributed to those categories (single mother vs. married mother) and that they become ordered and more valued or cherished and loved by policy in specific ways and values add to or reinforce those values. (Contesting why do we think or value one way over another way of living?)
4. How does this sequence get reflected in policy premised on a particular understanding or group or position
5. Reinforce those meanings
6. The layering of society (who is the best family, gender relationships)
7. Who's definition is embedded in the policy of welfare agency
8. Where and in what forms are contestations reshaping a particular kind of effectivity.

Looking at policy in a number of ways requires that they are looked at through these layers as mentioned above. The social constructions, meanings and values that people take for granted (names, labels and categories as well as power and contestation) have changed in meaning and over time how these changes have changed is part of Social Construction and Social Constructionism. There is no idea of the right answer or right value(s) to have as they are subjective to the individual. We encounter multiple social constructions in society but there is no way to say one social construction, moral or political choice, is right in comparison to another; it is important to pull away from what is right/wrong as Social Constructionism as an approach allows you to take control of particular welfare organisation and then say what is going on and what has been constructed in and around these things. There are things to be explored using how important and powerful the approach is.

Course - Racial violence: European perspectives
Length of study - 1 hour

The politics of Racial violence in Britain (1995)

Racial harassment and violence is not confined to Britain. When you look at racial violence, all aspects of racial violence (racist attacks by fascist groups and populist racism in Italy such as on immigrant camps showcase the wider case of racism in Europe as with the police forces in Europe carrying out more immigration policing; thus more stop and search and detention policies). Racism in Germany had 52 people dying at the hands of Far Right parties and since then the Far Right agenda's have become a part of the social consciousness. What tended to happen was the attacks were greeted with racist court decisions and the racism was mirrored by biased decisions. But sentencing and the state has outlawed smaller parties and Neo-Nazis but there is more institutional violence and racist violence of asylum seekers awaiting deportation. All the European countries are really fluid with regards to the movement of racist ideologies.

Might there be a need for new and tougher legislation on the subject? Unless people are cognisant in the nature of asylum and immigration policies that aren't just popular issues that generate a culture and climate of racism must be attacked prior to the continuation of the same trends. There are enough laws to tackle the Far Right and remove the legitimization of violence. People who have extreme racist views are carrying out racist attacks that are being carried out and should be stamped out in the long term. The problem of racial violence and the Far Right can not be stemmed by pushing them underground, education is a key to altering the issue of race and immigration especially in early years.

In France there has been a long history of violence prior to the French Revolution (the Algerian war for independence saw Algerian immigrants as in need of

discipline due to the war - from the police and from the people. In 1961 there was a demonstration of the National Liberation Front which stopped people from moving after 8 o'clock but 200 people were killed in the middle of Paris and 20,000 people were arrested pending deportation. Violence and killing legitimised by the state has left since 1962 with the Algerian community today). Different levels of violence (state controlled police killing citizens) versus the idea of day to day violence. 30% of youth from immigrant backgrounds in comparison to 21% of youths from France are unemployed which still mirrors the previous troubles faced in France.

A particular type of incident that happens in ordinary situations comes from the pressures of living together in civil situations (e.g. a neighbour that can't take noise anymore and then takes to shooting people from a window). This idea can be opportunistic and racial as many people have hunting licensed firearms but the problem is tied together with the Colonial discourse(s) and the ideas of delinquency (in France, they would shoot people as a punishment who seemed to be delinquent which would not be made to other peoples within the population).

Whereas in 1981 there were riots in Britain and in France; yet in Lyon they formed a march with a view to civil rights (similar to the 1950s marches in America). The marches moved from Lyon to Marseilles to Paris when they arrived in December in 1983 where they met with the president and people became familiar with the issues faced both by people and the statistics of racial incidents. Racial incidents were defined as killings, anti-semitic incidents and more serious attacks. Racial violence in France is different to that of the problem in Britain as it goes to the Declaration of Human Rights. The French claim is an anti-racist country, and the young people who were marching for equality and against racial violence in 1983 was if they are constantly racially attacked how can they have a claim to equality. The fact that they couldn't live in their own

homes without fear of attack was an issue that many French people grew to understand over time.

The European Parliament was centrally involved in 1995 with research into racial violence, racism and violence in Europe. A large number of recommendations including the annual debate on racism, a committee of racism and numerous forums. If the electorate votes for Far Right xenophobic parties or violently anti-semitic parties, then it is as though the electorate are supporting the dangerously negative attitudes of the same voice they have elected in the form of political parties. There is a need for legislation, control and liberal principles that get people back to work according to members of the European Parliament along with education as part of a way of phasing out racist or biased thought trains that affect not just the black minority ethnic (BME) communities but all communities.

Course - Race, ethnicity and crime
Length of study - 1 hour

The US, Australia and the UK

The relationship between race and ethnicity and crime and criminology is characterised by conflict, dispute and contestation.

The United States

In his indictment of the race-crime relationship in the United States, Loic Waquant has argued that: Three brute facts stand out and give a measure of the grotesquely disproportionate impact of mass incarceration of African-Americans. First the ethnic composition of the prison population in the United States has been virtually inverted in the last half century going from about 70 per cent (Anglo) White to less than 30 per cent today ... Next, ... the White-Black incarceration gap has grown rapidly in the past quarter-century, jumping from 1 [White] for 5 [Black] in 1985 to about 1 for 8 today ... Lastly, the lifelong cumulative probability of 'doing time' in a state or federal penitentiary based on the imprisonment rates of the early 90s is 4 per cent for whites, 16 per cent for Latinos and a staggering 29 per cent for blacks. (Waquant, 2002, p. 43)

Australia

In Australia, government figures and criminological research (e.g. Blagg, 2008) show that Aboriginal Australian populations are disproportionately represented in the country's criminal justice and penal institutions. For example, while Aboriginal people make up only 2 per cent of the population of Australia, they represent 20 per cent of all prisoners. There are spatial and demographic clusters that show even more dramatic patterns of race disproportion: in Western Australia, 42 per cent of the

adult prison population is Aboriginal. Furthermore, Aboriginal young people represent 4 per cent of the Western Australian population, yet make up around 80 per cent of all youths in detention (Hughes, 2009, p. 125). Policy interventions tend to remain focused on cultural explanations – that is, 'the Aboriginal problem' – for this over-representation. In this context, arrest and detention are most often viewed as first-resort tools for the maintenance of social order (Blagg, 2008).

The UK

In the UK, figures available from the Ministry of Justice for 2008/09 show that within the criminal justice system 'substantial differences continue to exist in the experiences of people from BME groups compared with people from a White background'. It is worth looking at some examples taken from the report in a little more detail:

- Trend data for 2004/05 to 2008/09 showed that, in England and Wales, the use of stop-and-search had increased each year in the last five years for every ethnic group. The greatest percentage rises were for the Black and Asian groups with increases of over 70 per cent.
- In 2008/09, there were three times more arrests of Black people than of White people per 1000 population. Trend data shows that there was a 4 per cent increase in arrests of White people between 2004/05 and 2008/09, a 16 per cent increase for Black people, and a 26 per cent rise for Asian people.
- In relation to courts and prisons the Ministry of Justice report also shows that a higher percentage of BME offenders were sentenced to immediate custody for indictable offences in 2008 than offenders from a White ethnic background. Research indicated that people from BME backgrounds are more likely to plead not guilty and be tried. A guilty plea can reduce the sentence by up to a third. As at 30 June 2009, members of BME groups accounted for 27 per cent of

Indana Simonde

I am (endnote)

the overall prison population including foreign
nationals (83,454) compared to 25 per cent of the
overall prison population (76,190) in 2005.
(Source: Ministry of Justice, 2010)

Indana Simonde

I am (endnote)

Course - The Problem with Crime
Length of study - 1 hour

Learning outcomes

After studying this course, you should be able to:

- illustrate how cities can be represented as dangerous places to live
- give examples of the place of crime in representations of cities.

Sean Damer examines the problem of crime in relation to Glasgow. The audio programme was recorded in 2001.

Participants in the audio programme were:

- **Sean Damer** Staff Tutor in Politics for The Open University, Scotland and is based in the University of Glasgow;
- **Moirra Burgess** a pre-eminent bibliographer of Glasgow and analyst of Glasgow in fiction;
- **Jimmy Boyle** a graduate of Barlinnie Prison's famous Special Unit.

All are experienced OU tutors.

The Problem with Crime:Glasgow

From the nineteenth century onwards, the city was portrayed as a dangerous city with dangerous people (criminal). Not only can neighbourhoods be dangerously represented, whole cities can be seen as dangerous equally. A historical perspective shows that over the last 200 years, the external (mental) picture entertained by non Glaswegians is socially constructed and contested. What kind of data would give us a representation of what people were like in Glasgow? literature shows that in 1803, the Trongate was picturesque with a similar style to London. Within 50 years (1849) views of the wynds and closes of Glasgow were lofty and no drainage, poor sanitation with polluted sewers. What was responsible for the dramatic

change? The industrial explosion and the population explosion meant (due to the Clyde) that Glasgow was open to industrialisation and the population by the later half of the century, single roomed kitchens with outside toilets and single rooms were the nature of most of the housing. Municipal socialism (not really socialism) citizens were allowed to travel in Municipal transport, Municipal food, Municipal art galleries and Municipal housing (slum housing). Glasgows heavy engineering and ship building by the third century of the new century allowed accolades and marvel with regards to the Municipal enterprises which was also reflected in literature.

The emergence of the press in the 19th century helped to construct urban myths (Edinburgh vs Glasgow, tight fist ed Aberdonians). 1919 saw social order and the working class movement taking great strides along with the bourgeoisie equally both taking steps to fight the social order of the day or protest against the social inequality respectively. A point worth making, of deviant labels (stereotypical images of a complex refraction of truth that represents the actual truth) of dangerous people. Deviant military bolshevism was the label of Glasgow in 1922. The politicians of Glasgow were referred to as the "Wild men of Glasgow" (M.P's who were classed as unruly or wild - taken from the saying "the wild men of Borneo") The main grievance was housing and the picture as painted by others stated that extremism akin to Leninism and Marxism was directed as that of the slums of Glasgow. By the start of the 1930s, the publication of the novel "No mean city" reinforced the deviant labels of Glasgow as uncivilised and violent or lacking social order. Glasgows image by the book by Alexander McArthur was published with regards to violent razor gangs (which damaged Glasgows image in the 1930s but all of these things helped remove its radical socialism and constantly reminded its citizens that the idea of the Red Clyde - socialism - was a bad thing for all of its citizens). Glasgow had become the

most dangerous place in Britain post 1939 prior to the outbreak of war.

In the 1960s people who read No Mean City realised that the idea of warfare in the streets and gang warfare was a major social problem. Fights would happen minutes (mere feet) in front of police stations. For some people fighting within the gangs was important to them, it was about loyalty and friction between the rivalling gangs (Govan team, Gorbals team, Patrick team). The warfare between gangs was more about reputation as opposed to money.

The second world war changed Glasgows image (with more important people to rubbish than Glaswegians). The old Glasgow was doomed, restructuring was underway, tenements were redeveloped (the Gorbals in 1970), the corporation could show that every slum could be destroyed and then towards the end of the 1960s alleged gang warfare within the Greenfields sites, Celtic and Rangers and the speed with which it was transformed in classic form by the media changed the stereotypes of Glasgows critical inspired moral panic. "A Glasgow gang observed" was another publication that changed the perception of the city from the perspective of someone witnessing weapons that were employed in warfare. The author of course was a social scientist. Throughout the 1970s and 80s television programmes highlighted Glasgow's 'Awful' image and by the 1990s "Glasgow's Miles Better" became the new moniker with a view to reversing the negative image of Glasgow. Glasgow has had a positive blossoming with a removal of grim realism of ship building, gangs and slums. Anything is possible in the Glasgow of today, whilst the political and social processes that are complex and unique to Glasgow have parallels in other UK cities. Under Capitalism, the loci of powerful forces has become the result of Glasgows changing image(s). (who is afraid and on what are they afraid, where are they drawing their fear from and does everyone share that thought?)

Course - The politics of racial violence in Britain
Length of study - 1 hour

Learning outcomes

After studying this course, you should be able to:

- identify criteria to evaluate the politics of racial violence.

Paul Gordon presents a series of views about the politics of racial violence in Britain. The audio programme was recorded in 1995.

Participants in the audio programme were:

- **Paul Gordon** member of The Runnymede Trust (race relations organisation);
- **Satnam Virdee** researcher at the Policy Studies Institute;
- **Suresh Grover**;
- **Barnor Hesse**.

Q. What are the causes of Racial violence?

Q. What are the responses of the different parties to the violence - perpetrators, those who are attacked, and those in authority?

There is a stereotype - white youth (Far Right) are perpetrators as opposed to ordinary citizens (committing acts of racism and radicalised speech or graffiti - deep rooted stereotypes affect different people differently). A wide range of responses to racial harassment has seen the rise of self defence groups (e.g East London), anti-racist organisations and the impact it has on individuals who are isolated. Racism constrains young peoples socialisation skills as they feel intimidated going to social places as they fear they will get harassed and there is an interrelationship between physical and mental ill health.

The range and extent of the problem is of a far greater scale than envisaged and there needs to be more work done in understanding why people undertake racial harassment. It is a common view that it is the Far Right (the most extreme and direct form of racism, but fundamentally not the only point as it can be people in their homes, at work, on buses etc).

In the 1950s racial discrimination surrounded issues of education, employment and housing etc. Gangs of skinheads would beat people in xenophobic manners based on racist behaviours and mannerisms. Different people reacted differently in Southall (somewhere in England - ?) but by the 1970s people were mobilising and understanding their reality was such that in order to be safe, they had to find safety in numbers. But the stereotypes and mobilisation (1979 against the National Front 10-20,000 mobilised against racism) of struggle has culminated in years of struggle, at times violent struggle on the streets of Britain.

Criminal law and the criminal justice system with regards to protection from racist attacks and violence by some has been stated to be attainable if the justice system becomes more accountable. But there are some who think that the police are a racist institution and racial harassment must be taken seriously with a view to taking an objective stance (victim orientated approach) to supporting victims (whilst perpetrators, in 1995, were in need of systematic and political change). To ensure that people realise there is a problem and why the system has found the agenda slow to change is in part to do with the fact that Racism is built into the social and economic structure of the state.

Enforcement issues such that people then become afraid to attack one another for fear of the repercussions from ordinary social infrastructures may well be required. In 1981 and 1985 in Waltham Forest, (1981) the Khan family were killed in a firebombing incident and Waltham Forest was viewed as a dangerous place for ethnic

minorities to live. 1985 suffered multiple firebombing incidents.

1. Racial harassment has an established pattern (previously thought to be random and then reactive). Objectively looking at the statistics highlights the **spread** of any geographic location (known as entrenchment) and at the same time **dispersal** of racial harassment.
2. Racial victimisation is multiple (a number of things happen at the same time in the form of negative experiences with regards to racialisation and violence and is cyclical)
3. Secondary racial victimisation (having to prove experience or not believed)
4. Spacial victimisation (place and space that require attention as to why they are being used for these negative acts).

The history we ought to locate is the decline of the imperial position of British identity as an imperial identity which is a crisis identity, through territorial identity (politicians and policy makers must place racial harassment carefully. Individual infractions of criminal law? Deep rooted concerns about politics and culture? Deep rooted concern about the country? Do we envisage multi-cultural spaces generationally and British identity with regards to citizenship and rights).

The implication is to stop talking about individual and start talking about community stances with regards to the criminal law and the differential threat to men and women. Priority can be given to laws that take racism seriously for particular communities, made available when those responsible have been arrested and a wider focus on crimes that have deeper cultural rules.

Gender (particular genders being discriminated racially)
Physical body of victim (attacks never miss the marking or mutilation of the body with regards to violent attacks)

The ethnoscape (landscape of the the ethnic and cultural background of a specific community which links to space, inclusion and exclusion within spaces).

Course - How arguments are constructed and used in the Social Sciences

Learning outcomes

After studying this course, you should be able to:

- understand how arguments may be presented in the Social Sciences.

How arguments are used in the Social Sciences

In addition to considering the arguments and evidence used in the programme it is also useful to reflect on the links between the debate and ideas and themes you have already met.

- What points of continuity and change can you see between Anderson's emphasis on the need to distinguish between the deserving and the undeserving poor?
- What does this tell us about the process of social construction and the importance of history for understanding the present?
- Consider how the programme highlights the need and access to welfare are socially constructed and contested.
- Consider how the contrast between Anderson's and Campbell's arguments reflect the distinction between social order and social justice approaches to social problems. One sees the poor as the problem while the other sees the poor as having problems. This is also linked to the social construction of difference. Anderson's and Campbell's disagreement about the role of the state is also linked to the discussion about the socially constructed distinction between the public and the private.

The idea that argument is a key skill and debate equally are not about empirically constructed facts but rather the

essential nature of adequate argument in a social security example of welfare is essential as a proposition to the social sciences. The proposition that the failure to discriminate between deserving and undeserving poor is an example of a different style of well structured and backed up argument with sustained evidence through examination and support for a proposition. Has the proposition been adequately established (the cost of welfare spirals out of control, producing a less fair society) there will be a defence argument and assertions in the same document, where arguments are explicit for prosecution Digby Anderson and defence Bea Campbell.

Is the welfare system fair or unfair?

Dr Digby Anderson

Just before the year the Audit system handed out £500 million and the Audit Office for social security accounts were unable to be audited because they were in disarray. The widow, the orphan, the disabled are not helped and the short term unemployed are paying the cost of their sexual adventures and are knee deep in poverty. The system is not working and my institute published a document saying the system was out of control, misleading and misdirected. If only more money was spent on welfare and the now the system must be reigned in and directed towards individuals as well as whole communities as opposed of people who choose not to work. People are under stress and they have no other problems and they don't make plans. Ordinary people knew long before the experts that scroungers were evident though under represented. Social security fraud is a major problem and the Chair of a Select Committee states;

much welfare need is caused by those who fail to put aside for a rainy day and to stay at work. GP's know the difference between those who deserve and do not deserve

work, but they do not form disapproval in empathic counselling. The welfare system forms people who have fallen on hard times and it entices people who wish to work irresponsibly without work and single parents are encouraged by the system of social security. How do you cut it and moralise it and how do you replace government handouts? There can be welfare without government hypocrisy; it comes from people who are generous and work hard and the social security does not promote this kind of behaviour. Those who fail to take responsibility for their own actions encourage immorality and welfare dependency.

Bea Cambell

There is only one conclusion you can draw from the prosecutions restraint from reproduction within the welfare state, a kind of eugenics. People living on half the income level of the countries average showcases the governments increase in a seismic shift in pauperised communities living in a state of economic poverty. Tyneside is an example of a community in Scotswood in which their shipbuilding system has been called to a halt In Scotswood, culling jobs and causing no trade for qualified tradesmen who required retraining in a situation where there was no retraining available. Welfare does not breed dependency; people on benefits are not solely the forgotten but communities give a lot including themselves through active citizenship and participation in the cultural revolution of the last two decades in which women of all classes have saved whole communities. Single mothers and single dads are criticised, people don't just get pregnant to go on benefits. If its not single mothers its the homeless or long term unemployed who are struck by the ideology of a dependency culture according to economic research, of which no correlation has been found. People want to work but they haven't the skills to compete in a global market. It does nothing from a macroeconomic point of view for the

UK, low skilled, low paid work has a limit and a safety net for individuals and society in which society becomes polarised. If you look around what you see is not communities suffering a lack of aspiration but individuals who require opportunity and a sense of hope for the future.

If we can leave the ghetto's behind, what you see is that communities are not the problem but the solution. There is no evidence of a dependency culture but rather victims of circumstance.

Andersons Evidence

(how convincing, how cogent is it and are there any further questions to be asked?)

It costs 50,000,000,000 which works out at 1,500 per tax payer per year. How we would like it to be here and what it might be like competing with countries with lower welfare costs than ours highlights the globalised workforce with low wage workers which improve living standards through education and motivation of the workforce. Without that there don't exist as the opportunities in the developed world, but if you look at Asia there is no defence at all. unemployment is created through the welfare state by creating the minimum basic mechanism which creates unemployment and inequality.

Is the cost of the welfare state chiefly financial? It creates dependency and kills moral virtue. Though conditionality and liability to maintain are examples of the United States, Switzerland and Japan are examples such as what people are responsible for (the welfare state destroys families). Just before the war, the state would step in and give assistance to people in need, and socialists have worked hard to destroy that through explaining one should work for ones own. It becomes something that destroys the needy and those who aren't getting help.

Campbells evidence

How far would you go to see the welfare state shrink? You need an economy with monetary systems working

properly and do we have a low wage economy? should we withdraw welfare all-together? The state has moved in and removed self provision but it would create incentives to create education and improve job prospects. Would you withdraw benefit from the unemployed? It could be a problem that would require a decade or two to get the economy back on track.

What would you do in the era of Thatcherite principals? The trend began and decayed with the family. For people who sleep on the streets should there be a distinction among them? For those children who have run from home, there are many others who have left home because they feel they have a right to live autonomously. The prosecution witness states that they cause homelessness via [the state] which the encourages people to think they will get help and thus stay at home.

The system does not work. You must decide.

* 1

Course - Fuel poverty in Scotland

Length of study - 1 hour

Mode - Listen

The audio clips were recorded in 2000.

Participants in the audio clips:

- **Helen Robinson** is the presenter;
- **Angela Yih** is a member of Age Concern, Scotland;
- **Jacqueline Carlin** works in a community advice centre in Dundee;
- **Ian Treanor** is an energy advisor working for SCARF (Save cash and reduce fuel) and works in conjunction with Dundee City council;
- **Thomas, Florence, Doreen** and **Elizabeth** all live in Scotland;
- **Colin Gibson** is a member of Scottish Power.

Learning outcomes

After studying this course, you should be able to:

- give examples of poverty in terms of low income and the effects it has on the lives of the poor.
- the definition of fuel poverty;
- the main causes of fuel poverty;
- the other issues or problems related to, or caused by, fuel poverty;
- ways of tackling the problem of fuel poverty.

People on low incomes come upon a long range of issues that people with money don't realise are problems, including the idea of fuel poverty. It doesn't last very long when using heaters and fires within the home. Nobody knows the answer to the price of severe winters without fuel. Once you have paid your rent and electricity, if you don't have enough to live on, the idea is that you shut the door and don't let anybody know. The signs of poverty are

becoming more visible, there are a lot of factors including unemployment and the ability to make your life better. Age-concern Scotland states 738,000 households spend more than 10% of their income on fuel. 69% of houses with someone aged over 60 notes that people regularly have to spend more than 20% of their income on fuel. A lot of people find it difficult heating the old stone and brick buildings with horrendous condensation.

SCARF (Save cash and reduce fuel) make an impact with people suffering from fuel poverty in Aberdeenshire, Dundee, Perth and Kinross and have multiple projects that help people with their fuel costs. SCARF have entered into dialogue with energy companies and various charities (including Chest, Heart and Stroke Scotland) who help to support service users by paying their gas bills. Examples include juggling financial commitments such as skipping rent payment in order to pay gas bills and then borrowing money which increases individual forms of debt as it accrues over time as the incumbent moves from one debt to another attempting to alleviate the symptoms of poverty. SCARF as an example also offer advice when gas companies have little empathy with regards to the multiple problems within a persons life and lifestyle, which leads to gas and electricity running bills out of control.

Debt is most common as a problem for SCARF and based on the information provided SCARF advises people that they should be receiving better deals (with a view to speaking to the companies directly). People on benefits struggle to find any alleviation based on pay as you go meters as opposed to dry meters. When making agreements it is important to stick to the agreement. Card meters are billed at a higher rate but the benefits of a dry meter are never passed on to the individual customer. There are other means of reducing bills (but people know that they are illegal, such as black boxes which would reverse the numbers on the meters whilst using more than they get charged for. Energy companies are wise to being defrauded on this note though).

Older people for instance are worried about debt and remaining in debt, and as such, when they can no longer afford the meter, they tend to disconnect themselves from their energy usage. Based on the profits Energy companies make large profits and the solutions they find useful are numerous but are limited to the means available for the individual incumbent along with any credit available. For many people the only source of gaining a loan is the Provident or loan sharks and low credit provision, but the repayment is the issue that causes most consternation between the money lenders and the fuel poor, due to the fact that despite the obvious poverty being hinted at and due to the high interest rates there is usually difficulty in paying back any individual loans based on credit liquidity.

It's quite difficult to improve regulation in the private rented sector as it is not regulated. Older people in general according to Age Concern Scotland live in poorer housing areas and the more likely they need significant housing schemes. Councils have failed to provide strategies to heat peoples homes. There are many things people can do, such as increasing home insulation through the Warm Deal (in which people are able to gain £500 to improve the housing systems in peoples homes. EAGA are able to help people with benefit checks, and were it not for them, some clients would not have known that they were entitled to extra help from benefits.

Wrongly calculated benefits or no benefits at all are of major concern for older people who may not necessarily take up the benefits they are entitled to. Not everyone understands or wishes to claim benefits (particularly people of 75 according to Age Concern); yet people are unaware of what its like to have more when they are not in receipt of certain benefits etc. of the 738,000 households classed as fuel poor, more work is to be done. SCARF have stated they have limited means with which to change peoples situations, which range from cladding in the exterior or insulation but the need for government support is increasing. The Scottish Executive have done a lot to

attack the issues surrounding fuel poverty but it is difficult to target the people who need it most. The Home Energy Conservation Act makes life a little easier and HECA could take the lead with regards to Warm Deal grants and monies being spent, but there are still targets that are required to increase how people are able to heat their homes, you shouldn't have to pay a lot of money to keep warm.

Course - Note taking in relation to the Social Sciences
Length of study - 1 hour

Learning outcomes

After studying this course, you should be able to:

- identify the value and best way of note taking.

1 Social Policy

1.1 Note taking in this context

Although the audio file included in this course was designed to compliment the D218 Social Policy: Welfare, Power and Diversity Open University course its contents are still relevant to anyone wishing to improve their understanding of note taking. The audio file, however, uses specific examples associated with the Social Sciences. The audio file was recorded in 1998. John Clarke discusses the value and best ways of note taking with OU colleagues Esther Saraga and Gerry Mooney.

Participants in the discussion were:

- **John Clarke** Professor of Social Policy at The Open University;
- **Esther Saraga** Social Sciences Staff Tutor in The Open University's London region;
- **Gerry Mooney** Staff Tutor in The Open University's Scotland region.

Organisation and importance placed to note taking within your studies, making sense of what your working on at any point in time. Safely reproducing notes helps with reducing **plagiarism** as you translate multiple tasks (**TMA**s) for future study in order to pull things together. You may have very little time and too much material, your notes are to be a balance of material and thinking about the material when you write the notes. Note taking by dividing the work task to manageable chunks, important words, topics, issues and debates and theories and themes.

How do you know what's important? TMAs are important, chapters and key focuses and questions are raised. Anywhere where you meant to pause and reflect. It is not like reading a novel but rather by structuring your notes and identifying a few key points from one section (say 5-6 notes. Examples that illustrate the notes and that are organised must be in the format key points and then subsidiary points with links between ideas and subsidiary ideas with regards to cross-correlation). Annotated notes help but making a few notes after actually thinking about what it is that your writing and the reasons why your writing what your writing is important in allowing you to understand and make notes with regards to subject material.

Can't stress, your own words are your greatest skill and when you have a system and a way to develop good habits and reworked and refined processes are different in comparison to your notes now, which will highlight your development on the course. The overall process requires a great deal of thought and an analytic mind and when to take notes starts with a brief understanding as to what the chapter is about, then read the introduction which describes the chapter. Read the conclusion to find out what to look for (if it is printed material) and then read extracts and potential views that allow you to get a wholistic idea of what is coming up and outcomes. From there study the whole subject carefully and then back to a specific setting. what are the questions I have and what are the ideas being espoused and how can I draw a bridge between the two ideas through creating the revision tool (even draw brain maps and mind maps).

Things to avoid; too much use of highlighters as they are a passive way of making notes and you are not thinking much about what you are reading; your not reworking the material, rather your limiting the ability to reflect on your notes. If you take a passive approach, you end up writing too much. they help you understand or question what you didn't understand on reflection or can support tutorials

etc. Reference your notes and be clear which section is the chapter, add page numbers and define where you get your quotations. Tidy them and be very pedantic. Note taking must be an active process. Develop a system that works for you and keep your notes so that you can go back to them in the future. Its not about remembering, it's about understanding. Finally reflect on how you take your notes. Turn the material your reading into your own words.
refs

C++

1. Basic concepts

C++ is a general purpose programming language.
C++ is used to create computer programs. Anything from art applications, music players and even video games!
C++ was derived from C, and is largely based on it.

Your first C++ Program

A C++ program is a collection of commands or statements.
Below is a simple code that has "Hello world!" as its output.
`#include <iostream>`
`using namespace std;`

```
int main()
{
    cout << "Hello world!";
    return 0;
}
```

Let's break down the parts of the code.
`#include <iostream>`

C++ offers various headers, each of which contains information needed for programs to work properly. This particular program calls for the header `<iostream>`.
The **number symbol (#)** at the beginning of a line targets the compiler's pre-processor. In this case, **#include** tells the preprocessor to include `<iostream>` header.

The `<iostream>` header defines the standard stream objects that input and output data.

The C++ compiler **ignores** blank lines.
In general, blank lines serve to improve the code's readability and structure.

Whitespacem such as spaces, tabs, and newlines, is also ignored, although it is used to enhance the program's visual attractiveness.

```
#include <iostream>
using namespace std;
```

```
int main()
{
    cout << "Hello world!";
    return 0;
}
```

In our code, the line **using namespace std;** tells the compiler to use the **std** (standard) **namespace**.
The **std** namespace includes features of the C++ Standard Library.

Main

Program execution begins with the main function, **int main()**.
`#include <iostream>`
`using namespace std;`

```
int main()
{
    cout << "Hello world!";
    return 0;
}
```

Curly brackets { } indicate the beginning and end of a function, which can also be called the function's body. The information inside the brackets indicates what the function does when executed.
The entry point of every C++ program is **main()**, irrespective of what the program does.

The next line, **cout**<<"Hello world!"; results in the display of "Hello world!" to the screen.

```
#include <iostream>
using namespace std;
```

```
int main()
{
    cout << "Hello world!";
    return 0;
}
```

In C++, **streams** are used to perform input and output operations.

In most program environments, the standard default output destination is the screen. In C++, **cout** is the stream object used to access it.

cout is used in combination with insertion operator. Write the insertion operator as << to insert the data that comes after it into the stream that comes before.

In C++, the **semicolon** is used to terminate a statement. Each statement must end with a **semicolon**. It indicates the end of one logical expression.

Statements

A block is a set of logically connected statements, surrounded by opening and closing curly braces.

For example:

```
{
    cout << "Hello world!";
    return 0;
}
```

You can have multiple statements on a single line as long as you remember to end each statement with a semicolon. Failing to do so will result in an error.

Return

The last instruction in the program is the **return** statement. The line **return 0;** terminates the **main()** function and causes it to return the value 0 to the calling process. A non-zero value (usually of 1) signals abnormal termination.

```
#include <iostream>
using namespace std;
```

```
int main()
{
    cout << "Hello world!";
    return 0;
}
```

If the return statement is left off, the C++ compiler implicitly inserts "**return 0;**" to the end of the **main()** function.

Conditionals and Loops

The If Statement

Decision Making

The **If** statement is used to execute some code if a condition is true.

Syntax:

```
if (condition) {
    statements
}
```

The **condition** specifies which expression is to be evaluated. If the condition is true, the statements in the curly brackets are executed.

If the condition is **false**, the statements are simply ignored, and the program continues to run after the if statements body.

Use **rational operators** to evaluate conditions.

For example:

```
if (7 > 4) {  
    cout << "Yes";  
}
```

// Outputs "Yes"

The **If** statement evaluates the condition (7>4), finds it to be **true**, and then executes the **cout** statement.

If we change the greater operator to a less than operator (**7<4**), the statement will not be executed and nothing will be printed out.

A condition specified in an if statement does not require a semicolon.

Relational Operators

Additional relational operators:

Operator	Description	Example
>=	Greater than or equal to	7>=4 True
<=	Less than or equal to	7<=4 false
==	Equal to	7==4 false
!=	Not equal to	7!=4 true

Example:

```
if (10 == 10) {  
    cout << "Yes";  
}
```

// Outputs "Yes"

The **not equal to** operator evaluates the operands, determines whether or not they are equal. If the operands are not equal, the condition is evaluated to **true**.

For example:

```
if (10 != 10) {  
    cout << "Yes";  
}
```

You can use relational operators to compare variables in the **if** statement.

For example:

```
int a = 55;  
int b = 33;  
if (a > b) {  
    cout << "a is greater than b";  
}
```

// Outputs "a is greater than b"

Loops

A **loop** repeatedly executes a set of statements until a particular condition is satisfied.

A **while** loop statement repeatedly executes a target statement as long as a give condition remains **true**.

Syntax:

```
while (condition) {  
    statement(s);  
}
```

```
}
```

The loop iterates while the condition is **true**.

At the point when the condition becomes **false**, program control is shifted to the line that immediately follows the loop.

The while Loop

The loop's **body** is the block of statements within curly braces.

For example:

```
int num = 1;
while (num < 6) {
    cout << "Number: " << num << endl;
    num = num + 1;
}
```

```
/* Outputs
Number: 1
Number: 2
Number: 3
Number: 4
Number: 5
*/
```

The example above declares a variable equal to 1 (**int num = 1**).

The **while** loop checks the condition ($\text{num} < 6$), and executes the statements in its body, which increment the value of `num` by one each time the loop runs. After the 5th iteration, **num** becomes 6, and the condition is evaluated to **false**, and the loop stops running.

The increment value can be changed. If changed, the number of times the loop is run will change, as well.

```
int num = 1;
```

```
while (num < 6) {
    cout << "Number: " << num << endl;
    num = num + 3;
}
```

```
/* Outputs
Number: 1
Number: 4
*/
```

Without a statement that eventually evaluates the loop condition to **false**, the loop will continue indefinitely.

Using a while Loop

Using Increment or Decrement

The increment or decrement operators can be used to change values in the loop.

For example:

```
int num = 1;
while (num < 6) {
    cout << "Number: " << num << endl;
    num++;
}
```

```
/* Outputs
Number: 1
Number: 2
Number: 3
Number: 4
Number: 5
*/
```

`num++` is equivalent to `num = num + 1`.

A loop can be used to obtain multiple inputs from the user.

Let's create a program that allows the user to enter a number 5 times, each time storing the input in a variable.

```
int num = 1;
int number;
```

```
while (num <= 5) {
    cin >> number;
    num++;
}
```

The above code asks for user input 5 times, and each time saves the input in the number variable.

Now let's modify our code to calculate the sum of the numbers the user has entered.

```
int num = 1;
int number;
int total = 0;
```

```
while (num <= 5) {
    cin >> number;
    total += number;
    num++;
}
cout << total << endl;
```

The code above adds the number entered by the user to the **total** variable with each loop iteration. Once the loop stops executing, the value of **total** is printed. The value is the sum of all of the numbers the user entered.

Note that the variable **total** has an initial value of 0.

The for loop

A **for** loop is a repetition control structure that allows you to efficiently write a loop that executes a specific number of times.

Syntax:

```
for (init; condition; increment) {
    statement(s);
}
```

The **init** step is executed first, and does not repeat.

Next, the **condition** is evaluated, and the body of the loop is executed if the condition is true.

In the next step, the **increment** statement updates the loop control variable.

Then, the loop's body repeats itself, only stopping when the condition becomes **false**.

For example:

```
for (int x = 1; x < 10; x++) {
    // some code
}
```

The **init** and **increment** statements may be left out, if not needed, but remember that the semicolons are mandatory.

The example below uses a **for** loop to print numbers from 0 to 9.

```
for (int a = 0; a < 10; a++) {
    cout << a << endl;
}
```

```
/* Outputs
```

```
0
1
2
3
4
5
6
```

```
7
8
9
*/
```

In the **init** step, we declared a variable **a** and set it to equal 0.

a < 10 is the **condition**.

After each iteration, the **a++** **increment** statement is executed.

When **a** increments to 10, the condition evaluates to **false**, and the loop stops.

It's possible to change the increment statement.

```
for (int a = 0; a < 50; a+=10) {
    cout << a << endl;
}
/* Outputs
0
10
20
30
40
*/
```

You can also use decrement in the statement.

```
for (int a = 10; a >= 0; a -= 3) {
    cout << a << endl;
}
/* Outputs
10
7
4
1
*/
```

When using the for loop, don't forget the **semicolon** after the **init** and **condition** statements.

The do...while Loop

Unlike **for** and **while** loops, which test the loop condition at the top of the loop, the **do...while** loop checks its condition at the bottom of the loop.

A **do...while** loop is similar to a **while** loop. the one difference is that the **do...while** loop is guaranteed to execute **at least one time**.

Syntax:

```
do {
    statement(s);
} while (condition);
```

For example, you can take input from the user, then check it. If the input is wrong, you can take it again.

Here is an example:

```
int a = 0;
do {
    cout << a << endl;
    a++;
} while(a < 5);

/* Outputs
0
1
2
3
4
*/
```


Don't forget the **semicolon** after the while statement.

while vs do...while

If the condition evaluated to **false**, the statements in the **do** would still run once:

```
int a = 42;
do {
    cout << a << endl;
    a++;
} while(a < 5);
```

// Outputs 42

The **do...while** loop executes the statements at least once, and then tests the condition. The **while** loop executes the statement after testing condition.

As with other loops, if the condition in the loop never evaluates to **false**, the loop will run forever.

For example:

```
int a = 42;
do {
    cout << a << endl;
} while (a > 0);
```

This will print 42 to the screen **forever**.

Always test your loops, so you know that they operate in the manner you expect.

The switch statement Multiple Conditions

Sometimes there is a need to test a variable for equality against multiple values. That can be achieved using multiple if statements.

For example:

```
int age = 42;
if (age == 16) {
    cout << "Too young";
}
if (age == 42) {
    cout << "Adult";
}
if (age == 70) {
    cout << "Senior";
}
```

The **switch** statement is a more elegant solution in this scenario.

The **switch** statement tests a variable against a list of values, which are called **cases**, to determine whether it is equal to any of them.

```
switch (expression) {
    case value1:
        statement(s);
        break;
    case value2:
        statement(s);
        break;
    ...
    case valueN:
        statement(s);
        break;
}
```

Switch evaluates the expression to determine whether it's equal to the value in the case statement. If a match is found, it executes the statements in that case.

A switch can contain any number of **case** statements, which are followed by the **value** in question and a **colon**.

Here is the previous example written using a single **switch** statement:

```
int age = 42;
switch (age) {
    case 16:
        cout << "Too young";
        break;
    case 42:
        cout << "Adult";
        break;
    case 70:
        cout << "Senior";
        break;
}
```

The code above is equivalent to three **if** statements.

Notice the keyword **break**; that follows each case. that will be covered shortly.

In a switch statement, the optional **default** case can be used to perform a task when none of the cases is determined to be true.

Example:

```
int age = 25;
switch (age) {
    case 16:
        cout << "Too young";
        break;
    case 42:
        cout << "Adult";
        break;
    case 70:
        cout << "Senior";
        break;
    default:
        cout << "This is the default case";
}
```

```
}
// Outputs "This is the default case"
```

The **default** statement's code executes when none of the cases matches the switch expression.

The **default** case must appear at the end of the switch.

The **Break** statement's role is to terminate the switch statement.

In instances in which the variable is equal to a case, the statements that come after the case continue to execute until they encounter a **break** statement. In other words, leaving out a **break** statement results in the execution of all of the statements in the following cases, even those that don't match the expression.

For example:

```
int age = 42;
switch (age) {
    case 16:
        cout << "Too young" << endl;
    case 42:
        cout << "Adult" << endl;
    case 70:
        cout << "Senior" << endl;
    default:
        cout << "This is the default case" << endl;
}
/* Outputs
Adult
Senior
This is the default case
*/
```

As you can see, the program executed the matching case statement, printing "Adult" to the screen. With no specified **break** statement, the statements continued to run after

the matching case. Thus, all the other case statements printed. This type of behaviour is called **fall-through**. As the switch statement's final case, the **default** case requires no **break** statement. The **break** statement can also be used to break out of a loop.

Use **logical operators** to combine conditional statements and return **true** or **false**.

Operator	Name of Operator	Form
&&	AND Operator	y && y
	OR Operator	x y
!	NOT Operator	! x

The **And** operator works the following way:

Left Operand	Right Operand	Result
FALSE	FALSE	FALSE
FALSE	TRUE	FALSE
TRUE	FALSE	FALSE
TRUE	TRUE	TRUE

In the And operator, both operands must be **true** for the entire expression to be **true**.

For example:

```
int age = 20;
if (age > 16 && age < 60) {
    cout << "Accepted!" << endl;
}
```

// Outputs "Accepted"

In the example above, the logical AND operator was used to combine both expressions.

The expression in the if statement evaluates to **true** only if both expressions are **true**.

The AND Operator

Within a single if statement, logical operators can be used to combine **multiple** conditions.

```
int age = 20;
int grade = 80;
```

```
if (age > 16 && age < 60 && grade > 50) {
    cout << "Accepted!" << endl;
}
```

The entire expression evaluates to **true** only if all of the conditions are **true**.

The OR Operator

The **OR** (| |) operator returns true if any one of its operands is **true**.

Left Operand	Right Operand	Result
FALSE	FALSE	FALSE
FALSE	TRUE	TRUE
TRUE	FALSE	TRUE
TRUE	TRUE	TRUE

EXAMPLE:

```
int age = 16;
int score = 90;
if (age > 20 || score > 50) {
    cout << "Accepted!" << endl;
}
```

```
}
// Outputs "Accepted!"
```

You can combine any number of logical **OR** statements you want.

In addition, multiple **OR** and **AND** statements may be chained together.

Logical NOT

The logical **NOT** (!) operator works with just a single operand, reversing its logical state. Thus, if a condition is **true**, the NOT operator makes it **false**, and vice versa.

Right Operand		Result
TRUE	FALSE	
false	True	

```
int age = 10;
if ( !(age > 16) ) {
    cout << "Your age is less than 16" << endl;
}
```

```
// Outputs "Your age is less than 16"
```

Be careful using this, because !false means true.

Data Types, Arrays, Pointers

Data Types

The operating system allocates memory and selects what will be stored in the reserved memory based on the variable's **data type**.

The data type defines the proper use of an identifier, what kind of data can be stored, and which types of operations can be performed.

There are a number of built-in types in C++.

Expressions

The examples below show legal and illegal C++ expressions.

```
55+15 // legal C++ expression
//Both operands of the + operator are integers
```

```
55 + "John" // illegal
// The + operator is not defined for integer and string
```

You can implement some logic for illegal expressions by overloading operators. You'll learn about it later.

Numeric Data Types

Numeric data types include:

Integers (whole numbers), such as -7, 42.

Floating point numbers, such as 3.14, -42.67.

Strings and Characters

A **String** is composed of numbers, characters, or symbols. String literals are placed in **double quotation** marks; some examples are "Hello", "My name is David", and similar.

Characters are single letters or symbols, and must be enclosed between **single quotes**, like 'a', 'b', etc.

In C++, single quotation marks indicate a **character**; double quotes create a **string** literal.

while 'a' is a single character literal, "a" is a string literal.

Booleans

The **Boolean** data type returns just two possible clues: **true** (1) and **false** (0).

Conditional expressions are an example of Boolean data type.

Integers

The **integer** type holds non-fractional numbers, which can be positive or negative. Examples of integers would include 42, -42, and similar numbers.

The size of the integer type varies according to the architecture of the system on which the program runs, although 4 bytes is the minimum size in most modern system architectures.

use the **int** keyword to define the **integer data type**.

```
int a = 42;
```

Several of the basic types, including integers, can be modified using one or more of these type **modifiers**:

signed: A **signed integer** can hold both negative and positive numbers.

unsigned: An unsigned integer can hold only positive values

short: Half of the default size.

long: Twice the default size.

For example:

```
unsigned long int a;
```

the

The integer data type reserves 4-8 bytes depending on the operating system.

Floating Point Numbers

A **floating point** type variable can hold a real number, such as 420.0, -3.33, or 0.03325.

The words floating point refer to the fact that a varying number of digits can appear before or after the decimal point. You could say that the decimal has the ability to "**float**".

There are three different floating point data types: **float**, **double**, and **long double**.

In most modern architectures, a float is 4 bytes, a **double** is 8, and a **long double** can be equivalent to a double (8 bytes), or 16 bytes.

For example:

```
double temp = 4.21;
```

Floating point data types are always **signed**, which means that they have the capability to hold both positive and negative values.

Strings

A **string** is an ordered sequence of characters, enclosed in **double quotation marks**.

It is part of the Standard Library.

You need to include the **<string>** library to use the **string** data type. Alternatively, you can use a library that includes the **string** library.

```
#include <string>
```

```
using namespace std;
```

```
int main() {
    string a = "I am learning C++";
    return 0;
}
```


The `<string>` library is included in the `<iostream>` library, so you don't need to include `<string>` separately, if you already use `<iostream>`.

Characters

A **char** variable holds a 1-byte integer. However, instead of interpreting the value of the **char** as an integer, the value of a **char** variable is typically interpreted as an ASCII **character**.

A **character** is enclosed between **single quotes** (such as 'a', 'b', etc.).

For example:

```
char test = 'S';
```

American Standard Code for Information Interchange (ASCII) is a character-encoding scheme that is used to represent text in computers.

Booleans

Boolean variables only have two possible values: **true** (1) and **false** (0).

To declare a boolean variable, we use the keyword **bool**.

```
bool online = false;
```

```
bool logged_in = true;
```

If a Boolean value is assigned to an integer, **true** becomes 1 and **false** becomes 0.

If an integer value is assigned to a Boolean, 0 becomes **false** and any value that has a non-zero value becomes **true**.

Variable Naming Rules

Use the following rules when naming variables:

All variable names must begin with a letter of the alphabet or an underscore(_)

After the initial letter, variable names can contain additional letters, as well as numbers. Blank spaces or special characters are not allowed in variable names.

There are two known naming conventions:

Pascal case: The first letter in the identifier and first letter of each subsequent concatenated word are capitalised. For example: **BackColor**

Camel case: The first letter of an identifier is lowercase and the first letter of each subsequent concatenated word is capitalised. For example: **backColor**

Case-Sensitivity

C++ is **case-sensitive**, which means that an identifier written in uppercase is not equivalent to another one with the same name in lowercase.

For example, myvariable is not the same as MYVARIABLE and not the same as MyVariable. These are three **different** variables.

Choose variable names that suggest the usage, for example: firstName, lastName.

Variable Naming Rules

C++ keyword (reserved word) cannot be used as variable names.

For example, **int**, **float**, **double** **cout** cannot be used as a variable name.

There is no real limit on the length of the variable name (depends on the environment) but try to keep your variable names **practical** and **meaningful**.

Arrays

An **array** is used to store a collection of data, but it may be useful to think of an **array** as a collection of variables that are all of the same type.

Instead of declaring multiple variables and storing individual values, you can declare a single **array** to store all the values.

When declaring an array, specify its element types, as well as the number of elements it will hold.

For example:

```
int a[5];
```

In the example above, variable a was declared as an array of five integer values [specified in square brackets].

You can initialise the array by specifying the values it holds.

```
int b[5] = {11, 45, 62, 70, 88};
```

The values are provided in a comma separated list, enclosed in { curly braces }.

The number of values between braces {} must not exceed the number of the elements declared within the square brackets [].

Initialising Arrays

If you omit the size of the array, an array just big enough to hold the initialisation is created.

For example:

```
int b[] = {11, 45, 62, 70, 88};
```

This creates an identical array to the one created in the previous example.

Each element, or member, of the array has an **index**, which pinpoints the element's specific position.

The array's first member has the index of 0, the second has the index of 1.

So for the array b that we declared above:

11	45	62	70	88
[0]	[1]	[2]	[3]	[4]

To access array elements, index the array name by placing the element's index in square brackets following the array name.

For example:

```
int b[] = {11, 45, 62, 70, 88};
```

```
cout << b[0] << endl;
```

```
// Outputs 11
```

```
cout << b[3] << endl;
```

```
// Outputs 70
```

Accessing Array Elements

Index numbers may also be used to assign a new value to an element.

```
int b[] = {11, 45, 62, 70, 88};
```

```
b[2] = 42;
```

This assigns a value of 42 to the array's third element.

Always remember that the list of elements always begins with the index of 0.

Arrays in Loops

It's occasionally necessary to iterate over the elements of an array, assigning the elements values based on certain calculations.

Usually this is accomplished using a **loop**.

Let's declare an array, that is going to store 5 integers, and assign a value to each element using the **for** loop.

```
int myArr[5];
```

```
for(int x=0; x<5; x++) {
    myArr[x] = 42;
}
```

Each element in the array is assigned the value of 42.

The x variable in the for loop is used as the index for the array.

The last index in the array is 4, so the for loop condition is x<5.

Lets output each index and corresponding value in the array.

```
int myArr[5];
```

```
for(int x=0; x<5; x++) {
    myArr[x] = 42;

    cout << x << ": " << myArr[x] << endl;
}
```

```
/* Outputs
```

```
0: 42
```

```
1: 42
```

```
2: 42
```

```
3: 42
```

```
4: 42
```

```
*/
```

Arrays in Calculations

The following code creates a program that uses a **for** loop to calculate the sum of all elements of an array.

```
int arr[] = {11, 35, 62, 555, 989};
```

```
int sum = 0;
```

```
for (int x = 0; x < 5; x++) {
    sum += arr[x];
}
```

```
cout << sum << endl;
```

```
//Outputs 1652
```

To review, we declared an array and a variable sum that will hold the sum of the elements.

Next, we utilised a **for** loop to iterate through each element of the array, and added the corresponding element's value to our **sum** variable.

In the array, the first element's index is 0, so the **for** loop initialises the x variable to 0.

Multi-Dimensional Arrays

A **multi-dimensional array** holds one or more arrays.

Declare a multidimensional array as follows.

```
type name[size1][size2]...[sizeN];
```

Here, we've created a **two dimensional 3x4 integer array**;

```
int x[3][4];
```

Remember element counting always starts from 0

Two-dimensional Arrays

	Column 1	Column 2	Column 3	Column 4
Row 1	x[0][0]	x[0][1]	x[0][2]	x[0][3]
Row 2	x[1][0]	x[1][1]	x[1][2]	x[1][3]
Row 3	x[2][0]	x[2][1]	x[2][2]	x[2][3]

Multi-dimensional arrays may be initialised by specifying bracketed values for each row.

Following is an array with 2 rows and 3 columns:

```
int x[2][3] = {
    {2, 3, 4}, // 1st row
    {8, 9, 10} // 2nd row
};
```

You can also write the same initialisation using just one row.

```
int x[2][3] = {{2, 3, 4}, {8, 9, 10}};
```

The elements are accessed by using the row index and column index of the array.

For example:

```
int x[2][3] = {{2, 3, 4}, {8, 9, 10}};
cout << x[0][2] << endl;
```

```
//Outputs 4
```

The first index 0 refers to the first row. The second index 2 refers to the 3rd element of the first row which is four.

Arrays can contain an unlimited number of dimensions.

```
string threeD [42][8][3];
```

The example above declares a **three-dimensional array** of strings. As we did previously, it's possible to use index numbers to access and modify the elements.

Arrays more than three dimensions are harder to manage.

Pointers

Every variable is a **memory** location, which has its **address** defined.

That address can be accessed using the **ampersand (&)** **operator** (also called the address-of operator), which denotes an **address in memory**.

For example:

```
int score = 5;
cout << &score << endl;
```

```
//Outputs "0x29fee8"
```

This outputs the **memory address**, which stores the variable **score**.

A **pointer** is a variable, with the address of another variable as its value.

In C++, pointers help make certain tasks easier to perform. Other tasks, such as dynamic memory allocation, cannot be performed without using pointers.

All pointers share the same data type - a long **hexadecimal** number that represents a memory address.

The only difference between pointers of different data types is the data type of the variable that the pointer points to.

A **pointer** is a variable, and like any other variable, it must be declared before you can work with it. The **asterisk** sign is used to declare a pointer (the same asterisk that you use for multiplication), however, in this statement the asterisk is being used to designate a variable as a **pointer**.

Following are valid pointer declarations.

```
int *ip; // pointer to an integer
double *dp; // pointer to a double
float *fp; // pointer to a float
char *ch; // pointer to a character
```

Just like with variables, we give the pointers a name and define the type, to which the pointer points to.

The asterisk sign can be placed next to the data type, or the variable name, or in the middle.

```
int score = 5;
int *scorePtr;
scorePtr = &score;
```

```
cout << scorePtr << endl;
```

```
//Outputs "0x29fee8"
```

The code above declares a pointer to an integer called `scorePtr`, and assigns to it the memory location of the **score** variable using the ampersand (address-of) operator. Now, **scorePtr's** value is the memory location of **score**.

Pointer Operations

There are two operators for pointers:

Address-of operator (**&**): returns the memory address of its operand.

Contents-of (or **dereference**) operator (*****): returns the value of the variable located at the address specified by its operand.

For example:

```
int var = 50;
int *p;
p = &var;
```

```
cout << var << endl;
// Outputs 50 (the value of var)
```

```
cout << p << endl;
// Outputs 0x29fee8 (var's memory location)
```

```
cout << *p << endl;
/* Outputs 50 (the value of the variable
stored in the pointer p) */
```

The asterisk (*****) is used in declaring a pointer for the simple purpose of indicating that it is a pointer (The asterisk is part of its type compound specifier). Don't confuse this with the **dereference** operator, which is used to obtain the value located at the specified address. They are simply two different things represented with the same sign.

Dereferencing

The **dereference** operator (*****) is basically an alias for the variable the pointer points to

For example:

```
int x = 5;
int *p = &x;
```

```
x = x + 4;
x = *p + 4;
```



```
*p = *p + 4;
```

All three of the preceding statements are equivalent, and return the same result. We can access the variable by dereferencing the variable's pointer.

As **p** is pointing to the variable **x**, dereferencing the pointer (***p**) is representing exactly the same as the variable **x**.

Proof